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Introduction

101 This study deals with marriage among the T'ou-jen /T'u-jen/ of Kansu. The T'ou-jen in question occupy the north side of Sining River, in the prefecture of Sining and the subprefecture of P'ing-fan (Lien-tch'eng).

114 We hope to have this monograph followed by others, which will deal with the history of the T'ou-jen, their religious, social, and political life. Our sources for the history of this people are the great history of China, the chronicles of the towns of Kansu, and the family chronicles of one of the most powerful T'ou-jen groups, which extend over a period of more than five hundred years; our sources for the ethnology are the notes collected during the course of about ten years spent in T'ou-jen country.

144 162 Of the T'ou-jen of whom we write one group is very probably of Turkish race, and the other, without doubt, is of Mongol race. The first, of the clan of Li t'ou-se, are said to be /2/ originally Cha-t'ouo /Sha-t'o/ (1) who immigrated to the region in the T'ang period

1. Aur. Stein, Serindia, Vol. 2, p. 1129: Kao-chu-hui, when describing the journey along this border, of the Chinese mission which started from Khotan in 938, tells us: Kan-chow is the camping place of the Hui-ho (Uigurs). The mountains which are about 100 li to the south (direction of Si-ning; the principal habitat of the T'ou-jen is four days from Kan-chow /Kan-tcheou/) are the territory where in the time of the Han dynasty there resided the ancient people called the little Yueh-chih. There is a race different from this people called Cha-t'ouo from the mountains of the deer forest. They are said to be descended from the Ch'u yueh race (ex. Remusat, Ville de Khotan /City of Khotan/;

/2 cont'd/

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Chavannes, Turcs Occidentaux /Western Turks/). The Cha-t'ouo to whom Kao-chu-hui's relation refers here, were a tribe of the western Turcs first settled in early times to the east of Barkoul, and after A.D. 808 transferred to the northern borders of Kan-sou, for the sake of protecting them from inroads. /Cited in English, with one interpolation in French indicated by underline./

(620-905); the chronicles of Sining confirm this tradition. The last group came to live in the area either in the Yüan period (1280-1368) or the Ming (1368-1644).

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These two groups speak the same language today, called Monguor by them. The language is very archaic; it reflects the Mongolian of the thirteenth and fourteenth centuries. Let us call to

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the attention of those who are interested in the question of the T'ou-jen language the study of Fathers Mostaert and De Smedt published in Anthropos, XXIV-XXV, "Le dialecte monguor, parlé pat les Mongols du Kan-sou occidental /The Monguor Dialect, spoken by the Mongols of Western Kansu/." The grammar and the dictionary are in press.

The Cha-t'ouo of whom we speak are then Mongolized today. It should be pointed out that the notions of race and language are subject to caution.

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The T'ou-jen, subject to China, have kept their autonomy under chiefs of their race, recognized by China and called t'ou-se. The Chinese Republic, from its beginning, has shown itself hostile to this autonomous administration and has tried to treat the T'ou-jen as Chinese, subject to the jurisdiction of the mandarins of the place.

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The ways and customs of the T'ou-jen, although influenced by the proximity of the Chinese and the Tibetans, have remained relatively pure. They reveal many a secret of their former social organization and of their nomadic life of yesteryear.

N *563 *[175] M [175]

/Kansu Monguors/

peacefully, stimulating both agriculture and commerce. Development of the country was dependent on control of the neighbouring tribes."

b. language

M [197]

The language of the Mongours is completely different from Western or Eastern Mongolian. There is no communication between the Mongours and Torguts or Ölöts, etc.

c. clan divisions

N *563 M 674

According to Father Schram there exist six Mongour clans in the Hsi-ning district and ten in the district of Nien-pei. (He uses the term "clan" to designate a group who share a common territory, a common surname and a common chief.) The names of the clans are: (1) Ch'i, whose chief is said to be an offspring of Chingis Khan; (2) Ch'eng; (3) Li; (4) Na; (5) Wang, and (6) Chi. The names of the Nien-pei clans are: (1) Ch'i; (2) Li Nan-ko; (3) Li Hua-nao; (4) Chao; (5) Áh; (6) Kan; (7) Chou; (8) Yeh; (9) Hsin; (10) La. As the names indicate, Chinese influence was strong.

During the Ming and Manchu dynasties, Tibetan and Chinese frequently were absorbed by the Mongour clans. Mannerheim reports that the Shera Yögur (another subgroup of the Mongours) have preserved their old Mongolian clan names, like Tokshu, Orge, Sultus, Turgush, Kargos, Arlat, Kong, Lantshak, Socka, Kongrott, Temyrt or Temurtshin, Jaglakyr, Tshungsa, Tshangban, Rkomdjuk, Glan, Kyrgyz, Andjan, Tuman and Uirot. There is a strict observance of clan exogamy.

2. Physical characteristics

N *563 M 142 [144]

Since the Mongours are either of Mongolian, Turkish (Sha-to), Tibetan, or Chinese extraction, their physical appearance is not at all uniform. Mannerheim's description shows this variety of physical features: The Shera Yögurs are of medium height and not badly built. They have well-formed hands and feet and narrow wrists and ankles. There is nothing about them of the coarse and vulgar appearance which distinguishes the Kalmucks. Stout people are never seen - many of them are even remarkably thin. Their faces are neither exceptionally long and narrow nor short and broad. Though some have pronounced cheekbones, wide cheekbones are rare, and in many individuals they are not at all protruding. The mouth is normal, with neither thin nor thick lips, the nose straight and of a good shape. Some, however, have wide turned-up noses, with very little bridge to them. Among the majority, the distance between the eyes was rather wide. It is overgrown by the eyelid in childhood, but with age, this peculiarity almost disappears. Their eyes are black or dark, with slight changes in them, but no blue eyes were observed by Mannerheim. Their hair is black or quite dark, sometimes curly, the children often having brown hair. The men are never bald, but often become very gray and, judging by the women, the growth of hair is not particularly good. They

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang AI1
Kazak RQ2
Monguor AE9

/The Kazakhs/

S 563 M 462 533 535 [191] 4. Work and leisure

The division of labor between men and women is like that of the New Uighurs. Also like the New Uighurs, they love to sing and dance and otherwise enjoy themselves. Because of their hard life, their songs carry a meloncholy quality, and their dance is simple.

It has been mentioned that the people are noted for their expert horsemanship. Most of their games are played on horseback. There are three which may be played by all ages. One, similar to the baigi of the Kirghiz, is called "Run for the Sheep." Men on horseback chase a sheep, attempting to drive it along a designated course to a finish line. With perhaps a hundred horsemen participating, this game may become quite chaotic.

In the "Pick up Race," the riders hold themselves on their horses with only their legs, and bend down from the saddle at full gallop to pick up silver coins from the ground. The one who picks up the most coins and stays on his horse's back longest is the winner.

The third game, "Girl Chase," is commonly played by the youngsters. The crowd selects a boy and a girl, who ride off together to a designated starting point. On the way, the boy is permitted to say anything he wishes to the girl, and she, no matter how provoked or embarrassed, must tolerate it for the time being. When the referee gives them the signal to return, the boy rides hard with the girl in pursuit. If she catches him, she may punish him for his comments by hitting him with her riding whip. This game serves love-making purposes besides developing riding ability.

N *563 M 131 361 311 F. The Mongours

1. The people

The Mongours settled largely, and still live, on the north bank of the Yellow River. The country is adapted primarily to cattle breeding, but most of the plains and the largest of the valleys have been opened to cultivation. The people were formerly ruled by chiefs, and the clans scattered between two major tributaries, the Hsi-ning and the Ta-t'ung, of the Yellow River. (The word clan is used here to designate a group of people who have a common surname, are ruled by a common chief and share a common territory.) The Mongour clans trace their presence in the Hsi-ning district as far back as the Yüan Dynasty (1260-1368). In the Ming Dynasty, a fixed territory was assigned to the chief of each clan, and from then on they enjoyed a peculiar kind of local autonomy under their own clan chiefs.

N *563 M 144 174 The origin of the Mongours has been a puzzle to researchers. One idea is that they are a mixture of the Aryans and Mongols; another, that they are Chinese and Tangut. Some Chinese con-

/The Monguors/

N *563 M 144 174 sider the Mongours an offshoot of the Mongols; others believe they are of Sha-t'o Turkish stock, and that they came to the Hsining region during the T'ang Dynasty (618-906), but that they were not subjugated by the Chinese until the Ming Dynasty.

N *563 M 648 175 311 The Chinese refer to the Mongours as T'u-jen, or natives, meaning the people born in a certain place, or the original inhabitants of that place. After the Mongours submitted to the rule of the Ming Dynasty, their chiefs, according to Chinese historical record, became Chinese officials with the title of T'u-ssu. At the beginning of the Ming Dynasty, the fields around the towns in Kansu were irrigated by canals assigned to Chinese military colonists, and the grasslands in the valleys were assigned to the various T'u-ssu for the pasturing of their herds and the cultivation of grains without irrigation. As the Mongours were relegated to the side valleys, they were forced to abandon the more fertile irrigated fields, and for that reason part of them fell back on the pastoral economy which they had not yet entirely abandoned. The present day Mongours may be pastoral or agricultural, depending upon where they are located.

2. Patterns of living

N *563 a. Dwelling

M 342 The people were originally nomads who lived in circular felt tents like those of the Mongols. After they settled in Kansu, they lived in houses of the Chinese pattern, built by frontier Chinese.

M [351] The house is surrounded by walls, forming a square, facing south, with a small gate at the southwest corner. The house has mud walls, thatched roof, wooden rafters and beams. Stables

M [343] and kitchen, separate from the dwelling quarters, are scattered at the other three corners. Mangers for the cattle are outside the buildings, under the windows. There are rooms along the side wall where the younger sons of the family dwell, or where

M [231] grain, wood, saddles and farm implements are stored. The Mongours like the reassuring nearness of their animals, and at night the courtyard is crowded with noisy animals such as mules, donkeys and horses.

M [592] [594] The head of the family and his wife live in the northern building against the back wall of the enclosure. In the center of the house is a room used for the reception of guests and for the family dining room. The chief and his wife have one or two small rooms beside the living room, and the eldest son occupies

M [354] [352] the opposite room. In each room there is a brick k'ang, a sort of fireplace with its opening on the outside. The k'ang takes up most of the room, and there is little furniture except some wooden chests where clothing and food are stored.

N *563 M 342 594 592 The youngest married son and his family live in the northwest corner of the courtyard near the kitchen. This is considered the "blessed corner," where many offspring may be expected. Tra-

7: Hermanns--338 E, 5 (1935-1945) 1948 AJ1 Tibet
Mongur AE7
Uigur AI4

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142
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49) Tu jen (man)

44) Uigur (man)

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